43 ROMANS. VI.   
 AUTHORIZED VERSION REVISED.   
 order that we might no longer be AUTHORIZED VERSION.   
 miPetiv.. in bondage to sin. 7 For ™he that   
 EE hath died hath been f+ set free from should not serve sin. 7 For   
 netim.iiu. sin, 8 Now if we died with Christ, he that is dead is freed   
 we believe that we shall also live |from sin. \* Now if we be   
 erev.iis with him: 9 knowing that ° Christ dead with Christ, we be-   
 lieve that we shall also live   
 with him: 9 knowing that   
 Christ being raised from   
 being raised from the dead dieth no the dead dieth no more:   
 death hath dominion over death hath no more do-   
 more ; 10 For the death that minion over him, ' For   
 puHeb.iz2, he died, more. died unto sin once: in that he died, he died   
 atuke zs. but the life that he liveth, ¢he liveth | unto sin once: but in that   
 he liveth, he liveth unto   
   
   
   
 so understand those words as if the prin- not altogether absent) live with him.   
 ciple of sin lay in the body, which is 9.] This and the following verse explain   
 not true, for it lies in the will. Might what sort of a life with Christ is meant,   
 be destroyed, i.e. rendered powerless, by what we know of the Resurrection-life   
 annulled, as far as regards activity and of Christ Himself.—The only difficulty   
 energy), that we might no longer be in here is in death hath dominion over   
 bondage to sin (i. e. the body should him no more, as implying that Death   
 no longer be under the dominion of sin. had dominion over Christ, which we know   
 see below, ver. 12). 7.) The di it had not: see John x. 17,18; ii. 19;   
 culty of this verse arises from the Apostle Acts ii. 24. But this v es, when we   
 having in a short and pregnant sentence remember that om Lord, by submitting   
 expressed a whole similitnde, joining, as to Death, virtually, in the act of   
 he elsewhere does in such cases, the subject: surrendered Himself into the power of   
 of the first limb of the comparison with Death. Death conld uot hold Him, and   
 the predictae of the second. Fully ex- had no power over Him further than by   
 pressed, it would stand thus: ‘For, as his own snfferance: but power over Him it   
 a man that is dead is acquitted and re- had, inasmuch as He died. 10.) For   
 leased from guilt and bondage (among (the proof of the foregoing) the death   
 men: no reference to God’s judgment of that he died (not ‘in that He died,’   
 him): so a man that has died to sin is as A. V.), He died unto sin (De Wette   
 acquitted from the guilt of sin, and re- well remarks that we must in expressing   
 leased from its bondage.’ All this is this verse by the indefinite reference   
 implied in the word used, ‘is acquitted,’ to sin in the death of Christ placed;   
 ‘has his quittance,’ from sin, so that Sin if we attempt to make it more definite,   
 (personified) has no more claims on him, sin, or ‘to that state, which He suffered   
 either as a creditor or as master: cannot the punishment of sin,’ we shall lose the   
 detain him for debt, nor sue him for point of comparison, which lies in ‘to sin?   
 service. A larger reference is thus given and ‘to God.’ If we are to expand the   
 to the assertion than the purposes of the words ‘ died to sin, we must say that our   
 present argument, which is treating of the Lord at death passed into a state in   
 power, not the guilt of sin, bnt He had ‘no more to do with sin’—either   
 that it is so, in the natnre of sin, the as tempting Him [though in vain], or as re-   
 service of which is guilt, the deliver- quiring to be atoned for [this having been   
 ance from whose service necessarily brings now effected], or as met by Him in daily   
 with it acquittal. 8—11.] This new contradiction which He endured from sin-   
 life must be one dedicated to God. 8.] ners) once (i. once for so that it is   
 Now (continuing the train of argument) if not to be repeated): but the life that he   
 we died with Christ, we believe that liveth (see above), he liveth unto God   
 we shall also (the future as in ver. 5,— (indefinite again, but easily filled and   
 because the life with Him, thongh here explained: to God,—as being glorified by   
 begun, is not here completed: and the term and with the Father, as entirely rid con-   
 we believe used more of dogmatic belief, flict sin and death, and having only   
 than of ¢rus?, the latter meaning is God’s [properly so called] work to do,—as